

# CHRIST THE SAVIOR ORTHODOX CHURCH

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## BULLETIN OF MAY 28, 2017

### A Warm Welcome!

We warmly welcome all of our visitors! It's good to have you!



### Pool to be Opened Sunday, May 28<sup>th</sup>

Following the Divine Liturgy, we will have our annual blessing of the pool and Cross Dive. The pool will be open for swimming until 1pm. A certified lifeguard will be on duty, but parents should still watch their children. Be safe and enjoy! Questions? See Fr. John.

### SUNDAY, MAY 28<sup>TH</sup>

#### Fathers of the 1<sup>st</sup> Council

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Cross Dive / Open Pool  
 Coffee Hour

### SATURDAY, JUNE 3<sup>RD</sup>

5:00p.m. Memorial Service  
 6:00p.m. Great Vespers

### SUNDAY, JUNE 4<sup>TH</sup>

#### Holy Pentecost

#### One of the Twelve Great Feasts

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Vsps w/ Kneeling Prayers  
 Coffee Hour

*And they worshipped Him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen. (Luk 24:49-53)*

### READER SCHEDULE



#### Sunday, June 11<sup>th</sup>

Megan Borodulia

#### Sunday, June 18<sup>th</sup>

George Kaloroumakis

### Annual Memorial Day Pilgrimage

The Memorial Day Pilgrimage to Saint Tikhon's Monastery in South Canaan, PA is Monday, May 29<sup>th</sup>. If you are interested in going, please let Fr. John know.



### Memorial Service – Saturday, June 3<sup>rd</sup>

It is the tradition of the Church to offer prayers for the departed on the Eve of Pentecost. On this day, we have a Memorial at 5:15pm.



### Feast of Pentecost – Sunday, June 4<sup>th</sup>

On Sunday, June 4<sup>th</sup>, we celebrate the Descent of the Holy Spirit on Pentecost, 50 days after Pascha. As a reminder, on this day we have Vespers with the Kneeling Prayers immediately following the Liturgy. This is a High Holy Day, for which everyone should be present. There will be Liturgy the next day dedicated to the Holy Spirit.

### Supporting A Local Pregnancy Center

A charitable drive, "Bottles of Blessing!", is underway. You can pick up a Baby Bottle after services to take home and collect your loose change (cash and checks also accepted!). Return your bottle on Fathers' Day. This is to benefit The Shirley Grace Pregnancy Center in Berlin where women are cared for both materially and spiritually during their pregnancy. Call 443-513-4124 if you'd like more information.



### Did You Know?

Christ the Savior Mission participates in Amazon Smile, a program in which a small donation is made by Amazon to our church for every purchase you make on Amazon. Using Amazon Smile is easy, quick, and will help support your church. For more info, please see [orthodoxdelmarva.org](http://orthodoxdelmarva.org).

CASH FLOWS THROUGH 4/30/17					CASH FLOWS IN MAY 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 5/28		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
32,374	27,633	2,570	500	+6,811	3,723	8,222	633	0	-5,095	9,772	5,603	0



## THE FIRST COUNCIL OF NICAEA

*From Wikipedia.org*



The First Council of Nicaea, held in Nicaea in Bithynia (present-day Iznik in Turkey), convoked by the Roman Emperor Constantine I in 325, was the first Ecumenical council of the Christian Church, and most significantly resulted in the first uniform Christian doctrine, called the Nicene Creed. With the creation of the creed, a precedent was established for subsequent 'general (ecumenical) councils of Bishops' (Synods) to create statements of belief and canons of doctrinal orthodoxy—the intent being to define unity of beliefs for the whole of Christendom.

The purpose of the council was to resolve disagreements in the Church of Alexandria over the nature of Jesus in relationship to the Father; in particular, whether Jesus was of the same substance as God the Father or merely of similar substance. St. Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arian controversy comes, took the second. The council decided against the Arians overwhelmingly (of the estimated 250-318 attendees, all but 2 voted against Arius). Another result of the council was an agreement on when to celebrate the Resurrection, the most important feast of the ecclesiastical calendar. The council decided in favor of celebrating the resurrection on the first Sunday after the first full moon following the vernal equinox, independently of the Hebrew Calendar (see also Quartodecimanism). It authorized the Bishop of Alexandria (presumably using the Alexandrian calendar) to announce annually the exact date to his fellow bishops.

The Council of Nicaea was historically significant because it was the first effort to attain consensus in the church through an assembly representing all of Christendom. "It was the first occasion for the development of technical Christology." A precedent was set for subsequent general councils to create creeds and canons.



### **A PRAYER FOR THE DEPARTED**

*From the Memorial Service*

O God of spirits, and of all flesh, who hast trampled down death and overthrown the Devil and given life to Thy world: Do Thou, the same Lord, give rest to the soul of Thy departed servant \_\_\_\_\_, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which he has committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin; for Thou only art without sin; Thy righteousness is to all eternity; and Thy word is truth.

For Thou art the resurrection, the life, and the repose of Thy servant, \_\_\_\_\_, who is fallen asleep, O Christ our God, and unto Thee we ascribe glory, together with Thy Father, Who is from everlasting, and Thine all-holy, good, and life-creating Spirit, now and ever, and unto ages of ages.

## THE UNBREAKABLE SPIRITUAL LAW

The Venerable Saint Seraphim of Sarov (+1834) was once asked what is lacking in a person that he fails in his spiritual efforts. The Saint responded, "Just one thing," he said, "a firm resolve." Yet, another great saint of the land of Rus, St. Theophan the Recluse (+1894) when asked the same question said: "In every aspect of the spiritual life – prayer, fasting, reading the Scriptures, the keeping of the commandments, the discovering of the will of God, and all else – you will achieve nothing by your own effort alone; yet God will not give you anything unless you work with all your strength. This is the unbreakable spiritual law."

St. Macarius the Great (+390) says this about spiritual effort: "To struggle, yes, to continue to fight, to inflict blows, and to receive setbacks is in your power. To uproot, however, belongs to God alone. If you could have done it on your own, what would have been the need for the coming of the Lord? For just as an eye cannot see without light, nor can one speak without a tongue, nor hear without ears, nor walk without feet, nor carry on works without hands, so you cannot be saved without Jesus nor enter into the Kingdom of Heaven."



### ON DEVELOPING THE HEART

*By Saint Theophan the Recluse*



Developing the heart means developing within it a taste for things holy, divine, and spiritual, so that when it finds itself amidst such things it would feel as though it were in its element. Finding them sweet and blessed, it would be indifferent to all else, with no taste for anything else; and even more -- it would find anything else revolting. All of man's spiritual activity centers in the heart. The truths are impressed in it, and good dispositions are rooted into it. But its main work is developing a taste for the spiritual, as we have shown. When the mind sees the whole spiritual world and its different components, various good beginnings ripen in the will. The heart, under their influence, should taste sweetness in all of this and radiate warmth. This delight in the spiritual is the first sign of the regeneration of a soul deadened by sin. Therefore the heart's development is a very important point even in the early stages. The work directed at it is all of our Church services in all forms -- common and personal, at home and in church -- and it is mainly achieved through the spirit of prayer moving within it. Church services, that is, all the daily services, together with the entire arrangement of the church's icons, candles,

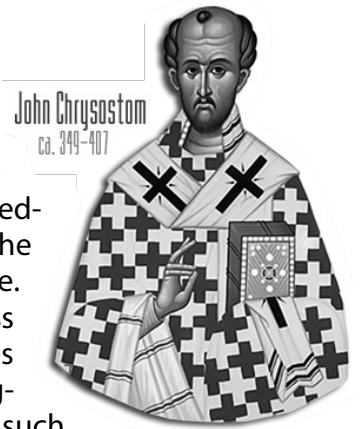


censing, singing, chanting, movements of the clergy, as well as the services for various needs; then services in the home, also using ecclesiastical objects such as sanctified icons, holy oil, candles, holy water, the Cross, and incense -- all of these holy things together acting upon all the senses -- sight, hearing, smell, touch, and taste -- are the "cloths that wipe clean" the senses of a deadened soul. They are the strongest and the only reliable way to do it. The soul becomes deadened by the spirit of the world, and possessed by sin that lives in the world. The entire structure of our Church services, with their tone, meaning, power of faith, and especially the grace concealed within them, have an invincible power to drive away the spirit of the world. In freeing the soul from the world's onerous influence, it allows the soul to breathe freely and to taste the sweetness of spiritual freedom. Walking into church we walk into a completely different world, are influenced by it, and change according to it. The same thing happens when we surround ourselves with holy objects. Frequent impressions of the spiritual world more effectively penetrate within and more quickly bring about a transformation of the heart.

## ON THE CHURCH TEMPLE

By St. John Chrysostom

Just as a calm and sheltered harbor provides great security to the ships moored there, so does the temple of God: when people enter it, it snatches them away from worldly affairs as from a storm, and gives them the capacity to stand and listen to God's words in calm and security. This place is the bedrock of virtue and the school of spiritual life...You need only set foot on the threshold of a church and at once you are liberated from the cares of daily life. Go on into the church, and spiritual dew will envelop your soul. The stillness there moves you to awe, and teaches you how to live spiritually. It elevates your thoughts and prevents you from remembering things or matters belonging to the present life. It transports you from earth to heaven. And if there is such great gain from simply being in church when no service is going on, then how much benefit will people derive from being present...when the holy Apostles proclaim the Gospel, Christ stands in our midst, God the Father receives the Mysteries that are performed and the Holy Spirit gives His own joy.



## ON FERVENT PRAYER TO GOD

By St. Nikolai Velimirovich

"Prayer consisting of words alone does not help if the heart does not participate in prayer. God hears only a fervent prayer. Abba Zoilus of Thebaid was once returning from Mt. Sinai and met a monk who complained to him, that they are suffering much from drought in the monastery. Zoilus said to him: 'Why don't you pray and implore God?' The monk replied: 'We have prayed and have implored, but there is no rain.' To this, Zoilus replied: 'It is evident that you are not praying fervently. Do you want to be convinced that it is so?' Having said this, the elder raised his hands to heaven and prayed. Abundant rain fell to the earth. Seeing this, the astonished monk fell to the ground and bowed before the elder, but the elder, fearing the glory of men, quickly fled. The Lord Himself said: 'Ask and it will be given you' (St. Luke 11:9). In vain are mouths full of prayer if the heart is empty. God does not stand and listen to the mouth but to the heart. Let the heart be filled with prayer even though the mouth might be silent. God will hear and will receive the prayer. For God only listens to a fervent prayer."



## FULLY GIVEN TO GOD

By St. Silouan the Athonite

The Lord gave us the Holy Spirit, and the man in whom the Holy Spirit lives feels that he has paradise within him.

Perhaps you will say, 'Why is it I have not grace like that?' It is because you have not surrendered yourself to the will of God but live in your own way. Look at the man who likes to have his own way. His soul is never at peace and he is always discontented: this is not right and that is not as it should be. But the man who is entirely given over to the will of God can pray with a pure mind, his soul loves the Lord, and he finds everything pleasant and agreeable.

Thus did the Most Holy Virgin submit herself to God: 'Behold, the handmaid of the Lord; be it unto me according to Thy word.' And were we to say likewise—'Behold the servant of the Lord; be it unto me according to Thy word'—then the Lord's words written in the Gospels by the Holy Spirit would live in our souls, and the whole world would be filled with the love of God, and how beautiful would life be on earth! And although the words of God have been heard the length and breadth of the universe for so many centuries, people do not understand and will not accept them. But the man who lives according to the will of God will be glorified in heaven and on earth."